

The Greek Dance as a Cure for a Poor Complexion

Miss Duncan Is Given the Credit of Introducing It.

Its Description by a Young Woman Who Is Now Trying It.

Recommends Getting Back to Original Greek Costumes.

DANCING as a cure for a poor complexion is a new thing. The light fantastic toe has been advocated for obesity and for the blues, and it has also been advised strongly for those who lack grace and would acquire it.

But, as a complexion cure, dancing comes as a surprise. They say that it began—for all things have a beginning—with Miss Duncan, the American girl who is dancing her way into the hearts of the people of St. Petersburg and Paris. This young woman advises the Greek robe and the Greek dance for almost every ill under the sun. Her special belief is that it cures the blues and gives one a happy temperament. It is also a complexion specific and a cure for deformity.

The costume should be loose and as beautiful as possible. The beauty of it appeals to the esthetic nature and makes one more contented. A woman is happier in a handsome gown than in an ugly one. And the dancer who can put on a Greek robe with embroidered border and step forth to view herself in the mirror will be much sunnier in mind than the woman who puts on an old robe and tries to exercise.

Nothing Under Greek Robe.

Miss Duncan wears nothing at all under her Greek robe, so it is said. But the woman of modern pretensions will not want to part herself from her orthodox underwear. One rule, though, is imperative. Let the underwear be loose and let it not be bulky. The best exercise is done in flannel, or lisle, or in very lightweight linen underwear. Muslin and heavy flannel do not make good garments for exercising.

The outer costume should be built on flowing lines, without bands around the waist. If belted the belt should be very loose. The implements for the dance should be a pair of cymbals, to afford exercise for the arms. And, if one goes in for the dance on classic lines, it was made of a cream-colored something, very diaphanous, and it was trimmed with a glistening something very dazzling. It was unbelted, and in each hand she carried a cymbal. Ten pretty pink toes were held captive by sandals.

"It's this way," said she. "You can't dance unless you can move your toes. Moving toes are to the Greek dancer what deep breathing is to the seeker after health. If your toes cannot circulate freely, you might as well not try the Greek dance."

"Now, the object, next to your complexion, is to get rid of your fat, and you exercise until it drops off you. You can tell when you've had enough because you will begin to get thin."

"If you are a pupil of the Greek revival, you will fast every alternate day, and eat only figs and sherbet. Elizabeth Barrett Browning did her best literary work on this food."

"The Greek diet consists of coffee and lemon juice for early breakfast. For your noonday breakfast you take figs and more figs and then more figs and some sherbet. For dinner you eat greens and lamb chops."

Work Little as Possible.

"For the dance you put on as little as possible. In fact, nothing, if you are very enthusiastic. Then you slip into the Greek costume, clamp your sandals to your feet and stand erect. The Greek woman was long on breathing. All the



Put the arms over the head and strike the cymbals.

In a minute she flitted back. But, in place of the conventional shirtwaist garb of the girl of 1901, she wore a long flowing robe, the like of which might have been worn by Helen of Troy. It was made of a cream-colored something, very diaphanous, and it was trimmed with a glistening something very dazzling. It was unbelted, and in each hand she carried a cymbal. Ten pretty pink toes were held captive by sandals.

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classics speak of her deep sighs, and you stand up and sigh and sigh until you get used to doing it, and can draw a breath right from your toes.

"Your muscles, particularly those of the abdomen, will begin to shake, and then there, your first step toward thinness is taken. Unless you can feel your muscles shake you are not getting thin. They are too deeply buried in fat."

"The Greek notion is to stir up the muscles. Once moving, they will work off their own fat and come nearer the surface, and the Greek costume dance is the best thing that ever was invented along these lines. It makes the thin woman graceful, and it turns the prose of the gymnasium into the poetry of the conservatory."

"Until the Greek costume was revived, women wouldn't practice athletics. Putting on knickers and swinging the clubs was too much like work. But now that the whole thing can be done in a conservatory to sweet music it is a different matter."

"Music hypnotizes the nerves. When you get into a Greek gown, with plants growing up and roses dancing around, you begin to feel light. Then, as the music strikes up, your cares melt away and with the first clash of the cymbals you are a new woman."

"The Greek step is done to a two-step waltz time. You make a deep bow to yourself. This is to reduce the abdomen. Then you strike out with your arms, and swing from left to right and from right to left, bending from side to side. This is where you reduce your hips."

"The line of march which is the next exercise is done to a Sousa quicktime march. You bend way backward and march ten steps, throwing out both feet. Then you march ten steps all doubled up forward, kicking your feet behind you. This is to develop the bust while you reduce your hips."

"As you march, bending backward and throwing out the abdomen, you are obliged to breathe deeply, and as you march forward, doubled up and kicking behind you, you must also breathe heavily. This develops the bust."

"The dance upon the sandaled toes is to broaden the shoulders. Dancers are always broad shouldered, as broad back your shoulders and dance you will be sure to widen your chest and broaden your shoulders."

"Knock the Elbows. As you dance upon your sandaled toes you knock your elbows together behind you. And, if you can't knock, you come as near to knocking as you can. We had three knockers in our class last winter, and the rest of us were all trying to knock. As soon as your back is flat and narrow as it should be, you can tell it by the tap, tap which you give with your elbows as they strike together behind your back."

"You ought to wear your hair floating when you dance, for there is a certain poesy about floating hair. And your neck sets more easily, and your hair swims better if your hair floats behind you."

"Making the head swim is now considered good for the brain. The trick is to swirl on your toes until your head is all giddy. You then drop, sandals, robe, cymbals and all upon the floor and rest. It is the best thing in the world for steadying a head that is tired out with brain movement or brain fog."

"The Greek Luncheon. There is a Greek lunch which is taken by enthusiasts. It consists of pomegranates and grapes. You roll the skin back from a pomegranate and you nibble at the crimson pulp. Then you fill up on grapes. You must take white grapes for your spiritual nature, and big, luscious blue grapes for your stomach. At the blue grapes, you would eat white grapes up in this way and serve them for first, second, and third course with pomegranates as an appetizer."

"Then there is the muddy complexion

THE FIRST STEP AND ITS EFFECT.

"For the dance you put on as little as possible, in fact, nothing, if you are very enthusiastic. Then you slip into the Greek costume, clamp your sandals to your feet, and stand erect. The Greek woman was long on breathing. All the classics speak of her deep sighs, and you stand up and sigh and sigh until you get used to doing it, and can draw a breath right from your toes."

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Striking the cymbals while marching.

dance, which comes in with the Greek movement. To get the full benefit of it you must have lively music and a bath. The complexion dance is much like the reduction dance, but its differences are important. You begin with a hot bath, as hot as you can stand and as short as possible.

"You throw yourself into your Greek costume, instead of into a bath robe, the music starts up and away you swirl. You must dance until you perspire and must always keep the head erect. With the head thrown back, the arms thrown out, and the body swaying, you get into the perspiration which is so necessary for the complexion. This is the way to get a fine, nice skin. The harder you dance the more you will perspire, and it is not until you are dripping that you can feel as though you had taken your exercise."

Soap and Water Scrub.

"This is followed by an old-fashioned soap and water scrub, which opens the pores, and brings the color into the cheeks."

"There is also a Greek dance to make you fat. It is danced to slower music. And, when you have danced five minutes, you stop and drink hot fruit soup. 'Hot fruit soup is a vegetarian dish. It is made by boiling fruit until all the juice is extracted. This is sweetened with very sweet and is then taken by the soup ladle full. Grapes, plums, and apples make the best fruit soup. With the fruit soup you eat a great deal of bread cut thin and spread with salt butter laid on very thick."

"Occasionally a dancer will drink cream of milk and will eat bread spread

with great layers of sweet—not salted—butter and nuts worked together. It is a sure cure for thinness. The complexion dance is rapid, and it brings out the perspiration in great beads upon the face. This alone makes the skin fine. The parts of the body which perspire most are always the finest and softest and whitest, and the continual perspiration of the face benefits the complexion greatly. It invariably happens that persons with a rough skin do not perspire in the face. Greek dancing brings out the perspiration and makes the skin fine and soft and nice."

"There are twenty of these Greek dances, one for every ill that afflicts mortals, but these are enough for a beginner to know."

Letters From Readers.

Mrs. O.—Why is it that I cannot use glycerine? It makes my skin very much irritated, yet so many toilet preparations contain it.

Glycerine in full strength is probably too powerful for you. But if you will dilute it sufficiently you will find it a very valuable aid to the toilet. Glycerine with rose water is advised for the daily bathing of the face or for chapped hands.

Mrs. Y.—I once had a prescription of benzoin and rose water for the skin. I used it and liked it. Can you tell me how it was made?

Rose water half an ounce, with about five drops of benzoin, is a nice mixture for enlarged pores. Use it after the face has been steamed and well washed with soap and water. This will act as a healing lotion.

Miss H. Y. F.—I read your formulas

Music Hypnotizes the Nerves and You Are a New Woman.

To the Tune of Two-Step or March the Measure Is Taken.

Answers to Queries by Readers on Points of the Toilet.

and like them. But I cannot always afford them. I would like to make a nice toilet water, but all the ingredients are so expensive. Can you not give me something which will be good and will not cost very much?

Take of spirits of cologne a pint. Add to it one grain of musk. To this add half an ounce of oil of rose geranium. Shake this well and set away for three weeks. Perfumers often let perfume stand three months to extract the bouquet.

For Thin Eyebrows.

Grace F.—What can I do for thin eyebrows? Is there a quinine tonic for them?

This is highly recommended. A quarter of an ounce of red vaseline and the same quantity of lanolin. To this add about four grains of quinine. Warm slightly at night and apply to the eyebrows with a camel-hair brush. Do you approve of the hollow cup for making thin cheeks fatter? I have been recommended to use it.

This often works well. But why do you not try massage? This is sure. Perhaps you have missing teeth, which makes your face hollow.

G. H.—I am trying your treatments, and most of them are pretty good. My chapped hands got well under your direction. But the trouble is with my face. It is all dry and wrinkled from using hot water. I can't seem to get it to look right.

Do not apply very hot water to the face often than once a day. Dry it on a soft towel and then, massage in a little pure skin food to prevent it from wrinkling.

Mrs. B.—Have you ever heard of butter-milk as a cure for tan? I am so situated that I can get butter-milk when I cannot get cold cream and face lotions.

Cure for Freckles.

There was an old-fashioned cure for freckles and tan, consisting of buttermilk, one cup, to which was added half a teaspoon of horseradish. This was spread on the face, allowed to dry, and afterward was washed off with soap and hot water.

Reader—My skin is very poor. I have a bad complexion, and none of the creams improve it. Try the old-fashioned remedy of sulphur and molasses. Twice a week cover the face with a soapy lather. Let the lather remain on five minutes. Then wash off with several very hot waters. Shaving soap is pretty sure to be a pure soap though there are many others just as good.

Subscriber—I have written to you for a cure for obesity. Nothing reduces me though I exercise until I am tired to death.

Keep on exercising. You will probably begin to get thin all of a sudden. Exercise two or three hours every day. Be careful of your diet. Drink nothing but your meals. Eat all the spices you can get, and never forget that celery is not only a food, but a medicine. Keep on and report progress in a month's time.

Lock of Hair—The lock you sent me is a curious shade of brown. It is a greenish brown, and green ought to be very becoming to you.

Girl reader—Your hair is almost pink. It would be a very charming shade if you would shampoo it and keep it treated. It could be made to bloom in the most beautiful manner.

JULIE D'ARCY.

An Italian Professor's Advice to His Daughter About Marriage

HOW to be a model wife and have a model husband!

No American would have the courage to write such a guide. But one has been written, and it has now been widely accepted abroad as full of authority.

The author is the venerable Dr. Mantegazza, life member of the Italian senate and author of a score of works on psychology, pathology, and physiology. His essay was designed for one reader only—his youngest daughter on the eve of her marriage. But it has found a wider reading than any of his other writings. The subjoined text will explain why this is so.

When Not Solved by Marriage.

When a suitor, my daughter, has been advanced to the position of fiance, and when the fiance has become husband, the problem of domestic happiness is by no means solved. This is the experience of thousands who are forced to invoke the aid of the divorce courts.

It is seldom that, in an unhappy marriage, the blame is entirely upon the husband or entirely upon the wife. In the majority of cases the fault lies with both. In some instances it is so evenly divided that each is able to look the other in the face and say: "It's your fault." Commence, then, my daughter, by bringing to this great partnership of happiness all the capital which you ought to contribute to it. You should consider your husband as a part of yourself and care for him as carefully as you do for your own face or hands.

You care for your person according to established rules of hygiene. You ought to care for the other half of yourself, which is your husband, according to the rules of a wise domestic diplomacy.

Blame Seldom Undivided. Don't be shocked at the apparent brutality of these words. Although in the world of politics diplomacy means

the art of being mutually deceived, in marital matters this term signifies merely the science of handling the other half of one's self with courteous gentleness, with unfailing love, and with deep knowledge of the human heart. It is inspired by one of the truest sayings in the New Testament: "Thou shalt love thy neighbor as thyself." To a young wife I would say: "Thou shalt love thy husband better than thyself."

Unless you have married a man unworthy of the name, an ice-hearted egotist or a self-indulgent brute, he will love you more and more in proportion as your love for him increases. Dante says that Cupid decrees that no one shall be loved who does not love in return, and this is almost an inspired saying, because it applies to all the affairs of the heart. And no matter how great changes there shall be in the laws and customs of mankind, love will surely beget love as long as the world turns round.

Men's Sins Easier to Pardon.

Expect little of your husband, my dear daughter, and he will give you much. Be indulgent with him, and no matter how much or how little he loves you, do not get wrought up over his small offenses or caprices. For men, you see, are not like women, who, when they are in love, give themselves entirely over to their feelings. Men love much as they eat, or drink, or walk. With them love is merely one side of their life, not life itself. Therefore, their sins of neglect or carelessness are much more pardonable than those of a woman.

How many wives there are who, by their jealous protests and querulous complaints, have magnified a man's unthinking whim into an excuse for breaking up their own home and happiness! There are many other women, I am glad to say, who, by means of reproach that seemed like a caress, or a gentle scolding that was almost a joke, have brought their husbands back

to the fold, and made them feel extremely ashamed of themselves. If your husband is afraid to freely confess his fault, and makes up some utterly absurd excuse to explain why he stayed up so late at the club or didn't come home to dinner, laugh, smile, and let him suppose you believe him. To many people this may seem the apotheosis of cowardice or stupidity, but in my opinion it is one of the highest forms of heroic love and domestic wisdom.

When Duplicity Pays.

For you I wish and hope that there may never be any need of this kind of domestic heroism, but I want you to feel yourself capable of displaying it. I will add, however, that your husband must be worthy of receiving such chivalrous treatment. For a weak man, without character and without constancy, there should be in the end no pity or consideration.

If you ever lose your respect for your husband separate from him at once, and, if you can't do it legally draw around yourself a ring of fire which shall effectually keep him from you. A small offense inspired by the caprice of the moment ought not to be distorted into an act of treason, and there is no necessity for your confusing weakness with wickedness.

Avoid Perpetual Contradiction.

In all conflicts of tastes or ideas in the government of the household you should always yield to your husband in the matters of detail, in order to be able to insist sometimes upon an important subject under discussion. Perpetual contradiction, even if it is generally reasonable and right, is a rust which corrodes love and eventually destroys it. If you wish to have your way in questions which concern your own dignity or the education of your children, you should practice self-repression and subordinate your own desires in unimportant matters like the cooking or your relations with indifferent acquaintances,

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Whenever you have a wish—and you have the right to have them just as much as your husband—try to support it by some good reason and not by a mere quibble or caprice. And whenever you express a wish try to put it in the most interrogatory and conditional terms, such as: "Don't you think it might be a good thing?" or "Wouldn't it seem wise to you?" That's diplomacy, and wisdom; it may look like cheap politics, but it's also virtue.

It is the most difficult domestic crises, when you want to convince your husband that he ought to do something which he doesn't want to do, but which is nevertheless right, you should craftily soften your words and present your case in such a manner as to make him think that he himself is really eager to do the thing you are suggesting.

Forget Imperative Mode.

I know one husband who is always boasting that he has a wife who agrees with him in everything and contradicts him in nothing, not even in the most important matters. Of course it is really the wife who has her own way in everything and imposes her own will upon him, and, luckily for all concerned, she seems only to wish for good and reasonable things. But she has erased from her vocabulary the verbs "I want" and "I command;" they seemed to her useless and dangerous words.

In reality the women who have these verbs always upon their tongues never succeed in ordering or commanding anybody, and have to resign themselves to a real matrimonial servitude which is most humiliating. The male animal is a ferocious wild beast that may easily be tamed by carresses and soft words. But he rebels and shows his teeth against those who would abuse him; like the lion, he can be more easily influenced by sweetmeats than by blows.

I know that you adore your mother, my daughter, and she is certainly a saint who lives only for her husband and her children; but when you take

a husband you must see to it that you have a separate home with him, and hope that you may be able to build your new nest near the one in which you were born, but whatever you do, don't live in the same house with your parents-in-law and don't install yourself in your mother's home.

Your fiance at this time, when his whole heart is filled with the sweetest and most unselfish affection, will be sure to propose that you spare yourself the pain of being separated from your relatives. Be sure to refuse this offer, the acceptance of which he would be the first to regret.

It is not without some excuse that proverb makers, comic writers, and playwrights have always chosen as the butt for their satire and ridicule the father-in-law and the mother-in-law. These jests are the kernels of the nuts of experience. And when one measures them by the probabilities of life they become more true. The motives for discord are too numerous, the jealousies of contrast, the clashes of influence, the hatreds between mother-in-law and son-in-law are too frequent to permit peace to reign in such a divided household.

Never put your husband to the sad necessity of offending your mother and thus offending yourself. Love the old people from a distance instead of hating them because of too close association. Be gracious, my daughter, in all your dealings with your relatives-in-law, and take care not to shock their incipient affection for you by some overbearing display of feeling for them. It is better to hold some store of tenderness in reserve.

Truth the Best Policy.

And now, my daughter, you must not get angry at the next thing I have to say to you. Never tell your husband the least, smallest, suspicion of a falsehood. I know that you are honest and incapable of a lie, but your marriage will so complicate your relations with people and things that some fine day you are likely to find yourself facing the

dilemma; either to tell an untruth or to cause pain to the man that you love. Most women in this alternative—I should say about 80 per cent of them—would choose the lie as the best way out. And they will often tell it in the most unimportant crises, to escape being criticised, or being compelled to justify their actions. Alexander cut the Gordian knot with a blow of his sword, and this solution of a problem has been famous in history ever since. Women every day cut the knots which form between their hands in the tangled threads of life by means of that little sword which they always carry with them and which is called the lie.

Never tell an untruth to your husband! Whatever may be the dilemma which confronts you, whatever may be the knot that forms itself in your hand, never cut it by means of a lie. You will thus preserve your own self-respect, and your husband will place you upon an altar-like pedestal. A man may be proud of having a young and beautiful wife, of hearing her praised by all for her culture and wit, but nothing will flatter him more than to be able to say: "My wife does not know how to say what isn't so."

In this hypocritical age in which we live, where lying envelops us from head to foot and leaves its slimy trail everywhere like a snail, to know one spot where falsehood has not penetrated and whither it is possible to flee as to a sacred refuge is such an uplifting and noble joy that it makes every function of life seem brighter.

There should be for every man in this desert of deceit one oasis where the grass is always green, where the foliage conceals no vipers, where the rose bushes are without thorns, where the bees have no sting, where the skies are always cloudless; and that oasis should be the soul of his wife. Thither he should be able to flee, confident and serene, to hear a "yes" that always means "yes" and a "no" which is always "no."

If women only appreciated the value of truthfulness and sincerity they would unhesitatingly abandon even the whitest of white fibbing. Women lie often and lie well, but no art has been invented which will prevent them from making an occasional mistake.

Cannot Love Grow?

As to the death stage, I am willing to agree that your love will die only with yourself, and that your husband's affection will end only with his life. But, for there is a but, how about the growth part of it? Will your mutual passion keep on expanding, as you think, or will it have interruptions and seasons when it does not advance?

Gautier has said that "In love, as in poverty, to stand still is to go backwards," and although this saying is not entirely true, there is in it a great deal of truth. You should see to it, therefore, that from time to time your husband for one reason or another, either because of his health or his business, should go away and leave you alone.

Don't follow him about everywhere at all times, and don't make a boast of having never passed a day without him. I believe that you will suffer because of his absence and that he himself will share your pain, but this will be two sorrows which will pave the way for one great joy. After a long fast all food tastes delicious; after a protracted fast any drink is exquisite. It is necessary that you should occasionally deprive your husband of yourself in order that he may the better appreciate you.

This is the means of maintaining love at the required point of delicious tension. I, who adore your mother, and shall adore her till I die, have made a habit since the first year of our marriage of going away from her now and then for a trip of a week or ten days, and up to the present day I have carefully kept up the custom. After each absence I find a new honeymoon, and even today I believe that our happiness is still in the period of growth.